

with respect to the *bordereau* was not perhaps absolutely established at the time of his acquittal, but his frauds and his general laxity of life were well known even then. Yet he was acclaimed as the "martyr of the Jews," cheered by a delirious crowd of officers and anti-Semites, embraced in public by young Prince Henri d'Orl^ans as though lie were the very embodiment of the national honour. And on the morrow the gallant Colonel Picquart, who had striven to prove his imworthiness, was arrested and imprisoned in the fortress of Mont Val^rien.

Zola now fully realised that the military authorities were resolved on a denial of justice. They dreaded an exposure of their blunders, their lies, and their illegal practices at the time of the conviction of Dreyfus. No ordinary means could bring about a manifestation of the truth. There remained "the sacred right of insurrection," which was not to be exercised lightly, for only in a great extremity could it be justifiably put to use. In Zola's opinion such an extremity had arrived. The sole means of eliciting the truth lay in carrying the Affair from the military tribunals to a civil court of justice, where some equity might perhaps be found; but this was only to be achieved by a virtually revolutionary method. Zola felt he must employ such a method. He could not hesitate. The call of truth and justice was too imperative. At once, therefore, directly he

heard of the
acquittal of Esterhazy, telling nobody but his
wife of his
intention, Zola drew up an open letter to M.
F[^]lix Faure,
the President of the Republic. It was speedily
despatched
to the printing firm which had already printed
the "Lettre
à la Jeunesse" and the "Lettre à la France" the
intention
being to publish it as a pamphlet. A proof
was already